→ omit underlining

M 1732 December 7, 1969 Chardavogne Barn Warwick, N.Y.
Lunch and Coffee

LUNCH
MR. NYLAND: Well when you are finishing up your meal and you still are getting coffee I think we can just interrupt a little bit, because otherwise we might spend too much time on eating and it is not really right because the days are already short enough.

I hope you have gotten something out of this morning. I hope also last night, (that then) I wasn't there and Ron being moderator, that it had a certain meaning different from when I'm am here. Intentionally I had not asked anyone to take over last night. I considered it and it would have been easy to ask So-and-so to do it. I thought it was much better that it went by itself and I was very happy (~~that~~ when) it did happen and there was someone who would want to take initiative.

Must Remain in Transcription Room

But what is the result for you? It comes always back to the same question: where is Work at the present time and how much is there? At what level is there Work and how much energy is there representing Work in you?

Or you can (~~look at~~ it) the other way: how much is there of ordinary life and how much room is left for a little bit of Objectivity?

I think if you consider that, and you consider it a little more seriously, you really--in yourself--you ought to be ashamed how one is constantly caught by ordinary life. And you can of course explain it and we can say ten thousand times that we were born on Earth and that we have to live our karma and all the difficulties that are involved in having to live on Earth. But when we have a crazy notion of the possibility of the development of an Inner Life, is that really all that is given--just to tell us that it exists, and

then almost closing the door by not giving enough tools to work with?

If one looks at this kind of idea: where does the feeling for Work come from and what is it really that takes place in a person as a result maybe of some Higher Force around us? Why is it that that Force then, if it actually has any intention of trying to help us, why doesn't it help us? Why isn't it there more around, to remind us? Because if it is a higher force it ought to know the difficulties we are under when we live in an unconscious state. And is it really belonging to the All-Loving Father? Because we can say with a higher level of being surrounding us, why don't they come down to Earth?

Because if I believe or at least a concept of involution is of value, there is a constant stream from that what is above towards where I am. And it would be quite easy, you might say, to attach a little "rider" to it when it is flowing from the Sun to the planets, to the Earth and further, that to that current something is attached. Or, before it reaches the Earth, that I might say, "Now you are entering the atmosphere of the Earth and you have to deal now with human beings, and it is necessary to make human beings understand that they are living at this particular time, in this kind of a condition. And We, as it were coming from the Sun Absolute have a task in an involutionary sense to try to remind the people on the Earth that We are not the only ones, but that that what is compensating Us as involution could be compensated by them in an evolutionary sense, so that then you might say they could be happier.

Is there really anything that comes from the Lord to us?

In regard to Work, when one says, "I have a magnetic center," is this magnetic center stimulated or does it have to start on its own? Because if it is Life, of course it is Life on Earth. Does it have a kind of a conscience, or does it have something else I call intellect? Has it actually a wish to be set free? Or is it always a kind of a concoction that we make up so as to satisfy our mind and our feeling that there must be something?

And these remain questions for oneself for a very long time, because you really do not know where the impulse for Work comes from. And the difficulty is always that whenever one is in contact with it in some way or other that you are prevented from seeing it simply because you have your eyes closed, and that means the same thing as that they are constantly open to ordinary life, And that a judgment is then based on whatever may be the form and that one can not reconcile certain forms with that what should be of a higher kind of a nature. And it is such a pity that one can not free oneself.

You see, when one says, "I live in life, and I have to do the best I can on Earth," I know that it is required that something in me must take place, hoping then to set certain things free, which of course is logical when I realize that I am bound.

And I am all the time confronted with certain decisions to make. And I have heard a little bit about Work. And there are ordinary affairs to settle on this Earth and in my life. And I have to continue with my life as it has been started,

and whatever conditioning has brought me to the place where I am. And now I have to make up my mind because I have to decide I go left instead of right. I am influenced so that I wish to go left, but maybe I still want to go right. And I am really in a quandary and many times it's absolutely impossible for me to solve it, because I don't know enough about all the factors that influence my decision now and I don't know enough about what is going to happen later on.

And it is a pity that we really don't know, and it is almost criminal that we don't know on earth which way to go. It is a criminal state that we are kept asleep. Of course it isn't right from the standpoint of Life. And it is that kind of a quarrel that one sometimes has with His Endlessness, if He is willing to even listen. But I do not care about that because I find in myself the difficulty of a conflict and if that is there I don't know if God put it there or not. I find myself with something that I call a desire for a higher form of being, and I also know that I am bound, and in this bondage I must make decisions. And I pray to God to help me, and He doesn't answer me--not directly, or perhaps not even in a form that I can recognize. And then I have to do with what I can.

And what is it that I have to work with? Because it's filled with conditioning of a certain kind and the rationalizations and all of that what takes place in my mind. And what can I do with my honesty when I don't have enough facts? And I become afraid, because I want the facts; I want to project myself in the future. When I make a decision I want to go to a school of some kind or to a college or that I say I want to leave home because I have had enough. Or, that what I say, I am married long

enough ago. I have fulfilled certain tasks. I have paid in some way or other. Now I wish to be free. I say I have a friendship and ~~that~~ it has outlasted many times this and that, but now it's a little bit too cumbersome for me as well as for the other and so we part and say "Good bye" because there is nothing more to exchange. There is a commitment I make and every once in a while is required. I look at the future and I say, "How will I do this or that, being engaged in a certain job," and I sign a contract for three years--what is there of Work that can help me? What is there of Objectivity that can give me at that time the necessary information about what is right and wrong?

And, honestly, I don't know it. Because, at times that I am so-called "conscious" with a little bit of myself is not enough as yet to give me information, and if I wish with all my heart to have the information accumulate and be really of value, it does take time. And I know how terribly asleep I am. And facing this--I say, I am in a quandary--is for me a terrible decision to make. And I can only say, "Let God help me if He is there. I hope He will realize that I am in need of his help." And then, I have to do what I can under--you might still say--under God's command, because if it is in the direction of evolution it has to be under that kind of a command of a universal Force, which I still call God, in some way or other. Or, I link it up with the possibility of an expression of infinity in my life, and I try to trace in my life where is the Source for

all of this what I call now the forms of my Self including the thoughts I have, all the different feelings and that what I say I want to do--this and that in this life. I select friends, people; sometimes, I marry. Sometimes I say, "I want this," because I believe it is right. Sometimes people can agree; sometimes they don't agree--then one has to do it alone.

But there is an aim deeply buried within one--also this recognition of the possibility of evolution, which I think has nothing to do with God at all. It has to do with my facts of being on Earth and alive. And I wish to keep this aliveness as long as I possibly can, because--I would almost say--it's all I have, and it would give me in my life, when I fulfill this desire to remain alive and to keep on being alert and to try to build within this life on Earth, something that I can use as a stepping stone towards going further; that then, that all the different decisions ~~that~~ I have to make have to be in relation to the possibility of including the course I wish to go, which is freedom.

It has to be understood once and for all that I am bound and that I am asleep, and that all my decisions are made in sleep. And that I try to introduce the Elixer of Life--I say, Life par excellence--as if given from the gods. And I try to see to what extent it can fill me. And I know already, when I take the stopper off the bottle, that the (~~stopper~~ bottle) is already dirty and prevents any of that Elixer even to go in. And I can not use it, and then, where am I? I am

still living in life. I still have life to face. I still have a mind. I try to see in my mind all the different factors that are involved in it, whatever the decision is that I have to make. I consider it one way, another way, a third way; I consider it left and right, above, below, forward, backwards, sideways--all the time I look at the decision from all angles, as if the decision is in the center of a circle and I walk on the circumference. Because I want to have light on it from all sides. Because I don't want to go into it unless I am convinced that at the present time, whatever my mind can give me, and at the present time, whatever my feeling may be, that I have considered everything good and bad, and finally will choose that what I consider is right for me--because it is my life. That I wish to share it with others can help, but it is not the important part. It is my soul I build.

I spoke about marriage--what is the place of that, of actually deriving from the unity of a certain kind of level that what is needed for the stimulus for me? The Work for myself still has to be done by myself. Anyone else around me can only give me the impetus and the wish, but never can do it for me.

That is why decisions are so hard to make: because one can not go by what someone else says. You can, of course, always--when it doesn't go right--you can always then blame, if that is any satisfaction. It isn't, of course. And it is not true, either. Because there are not people who just take because someone else tells them; they take because they are weak. And it is a question of growing; and when one grows up

you will rebel. And when you grow up you rebel about what has happened in the past. And when one contemplates serious decisions--when you say, "A", you have to continue because you are bound in that way--decisions on Earth you become identified with, and that is why it is so difficult to have an objective viewpoint about the decision. How can I make a decision and still remain impartial? It's a contradiction in terms; it can not be done. I either say "yes" or "no". I can not say, "Objectively, it doesn't matter." It does matter, because I live on Earth. I have to consider it all the time. I hope I will understand more. I hope that experience will be in line with what I hope. And when it doesn't, I hope I will be honest to admit that it didn't and that then I utilize new opportunities again for the aim of Working, not for the aim originally maybe conceived--that belongs to the Earth--but if the introduction of Work in my own state, and the way I want to look as objectively as I can towards that what I want to do, that then I give value to all the factors that might influence it. And when I am sure that I have looked at everything I can then keep that what I consider right for myself.

Each person will have to make decisions at a certain time: sometimes more, sometimes less; sometimes of value, sometimes not so serious; sometimes more assumed to be serious than in reality--also, because we don't know the value of what we have to experience. And sometimes it may look as if it might cause suffering, that you say, "I can not stand it." When you face it, it may disappear even.

All of us have to make decisions about Work. All of us

still have to decide, "Is this a family for me?" At different times I feel, of course, one way; at other times I feel something else. What is right for me?

When you are in doubt, <u>don't</u> make a decision. Don't really hope for the best, but look at all different angles, and look at them from the standpoint of their value. And that then if you want to add everything that you have looked at--you might say, positive and negative--and the answer comes out as positive, then make a decision. The doubt can be dispelled by giving each factor the proper value. That I think is a requirement for a man who wishes to become a Man--that he is not running away and not just hoping, as I say, for the best, because the best probably will not come. He must have hope--there is no doubt. And he can call it "the best" if he considers everything he can now think about, everything that he can feel about and perhaps is capable of being put in a certain formulation. It will take a little time--also, a little patience. But then, when a decision is made, then forget about the past. Because then there is the future, dependent on the "yes" or "no" in the decision, and with that you make your future--all the time standing on your past and not regretting. When you have been honest you don't have to have any regrets about anything you have done.

What I said last night — no, some other time — about Christmas, about working, about honesty in Work: a question came up about using a raffling off of certain things. It's no good; it is not money. I want Work. I want sincerity in Work only. I want you to feel that you're doing something against the grain

that belongs to you then, and it's not by raffling off something and getting some money for it. That's easy. That's the way many times projects are simply made because one forgets that in even in making them, like a couple of Christmas cards, that they were for a definite purpose. The purpose for us is to have the Barn as an opportunity. The purpose for us is, as a group, to be united in the direction of wishing to Work together on oneself, as each unit can Work on himself. Then there can be a group on that basis--not just even ordinary work; not just a little get-together; not just a little discussion of all kinds of little dogmas and philosophies and having a good time and a name so that one can be and point to how important one is because So-and-So was there. . . Who the hell cares? Care about your <u>own</u> conscience. It's far more important than anyone who has ever lived. Because it's your life that counts, not the life--not even the life--of Mr. Gurdjieff.

I hope you have a good afternoon.

(If it's warm enough upstairs. . . .Bill, where are you? Okay there?

(<u>Bill Hennigar</u>- Yes, it's pretty warm upstairs.

(<u>MR. NYLAND</u>- Ja, okay. We'll play a little bit.)

(end lunch)

EVENING COFFEE

So, we'll continue with last week.

Although you had a meeting yesterday, this is, of course, a little different. What kind of questions do you have?

Peter Heim- Mr. Nyland?

MR. NYLAND- Ja?

Peter Heim- More just a report on something which happened. . . I was sick yesterday and a little bit still today. And I stayed home from the Barn all day yesterday, and also I started this morning by staying home. And I realized something about absence of a "self-starter" in myself. I saw when I came to the Barn today how much I'd lost inside, and what kind of stimulation I needed. It was sort of a shock to me because I tend to think of myself as someone who Works, and it was quite striking how much lower my level was than usual and how much it was raised by being here, and at lunch especially.

Mainly, I just wanted to say this.

MR. NYLAND- Well, it is right, Peter, but you must not take it too much as an indication of a general case. I think it can happen, and then of course the realization is quite true, but it does not mean that that indicates the state in which you really are.

Sometimes the way one looks at Work is so much dependent on where you are and although there is not as much manifestation, there is still something within oneself which could be brought out with a different change. The fact that the Barn brings it out, of course, is associative. But that what has to be reawakened in you has to be there first,

because otherwise the Barn wouldn't be able to do it.

So you must not generalize too much about it; but at the same time, of course, the experience is right, that that what takes place when one is in the neighborhood of the Barn--even if it is by association--it is definitely something that reminds one. And one must use all these little indications as means, as help. If one can collect enough of them of a different kind, if one then at times--when perhaps the thought may be a little bit further removed, but certain conditions are there that make one, well, physically sick, or in a certain state--that then you might be able to choose from a certain list that is based on your own experience, where the effect of thinking about it or imagining it or even being present in that kind of situation, that then it will be helpful for you, for Work.

One can have with that sometimes a whole list of different places where you have been where you know you have had an experience where you were reminded, and it is very useful if after some time when you have accumulated ten or twenty different situations--and even if you try to describe them--that at times you look through it and see how your life has been in relation to the possibility of such Work, and it always can help you to stimulate and many times it will give you an idea that you have really forgotten what you were at a certain time, particularly regarding Work. And when you are a little low, that then you are surprised that there was a time or certain times when something was stimulated and was there, and it was your own, but you have forgotten it.

I am a great believer in lists.

I think that when one has many thoughts in one's mind and the mind is active, that there is of course a crowding in the mind for the predominance of certain thoughts. And since the mind is rather limited and also the way the mind functions, dependent sometimes on how busy it has been or how tired it may be, that then the different thoughts even do not get a chance to be heard, or even to come to your attention.

I think one has to look at one's mind as an instrument that you have to help to grow. You have to create sometimes conditions which are conducive for the mind. And when the mind is filled with thoughts, some of which are useful and some are not, it is quite right that when you try to write down certain things, it is as if you project something of yourself to the outside world, and for a little while it is as if it is not your own--although it came from you, and of course they are your thoughts. You have a certain amount of freedom because you can even look at it, and then let the thought as written down again penetrate into your mind. You can even then verify it and, also because of having written it down, it will be much easier to valuate it. I think in that sense the mind can be taught, the mind can actually be released of many thoughts which are quite useful, so that when you put them down on paper you even might get through with them.

You remember I told (you) once about <u>Die Leiden des Jungen Werthers</u>, which was written by Goethe in order to get rid of the thoughts which bothered him in the particular period

which I called the other day, "sturm und drang," this particular period when there was a great deal of chaotic thinking without sufficient crystallization. And that in writing it, he simply purged the thoughts away from him, and afterwards he could live better. The difficulty with this happened to be that it had a bad effect on other people who read the book.

So when one wants to clarify one's mind, you have to sit quiet and write up as well as you can whatever you could formulate about certain thoughts. You will be able to connect them also logically; one thought will lead to another. And in writing them down, the fact of writing them down itself is a certain attempt which helps you to clarify the rest of your mind. So for that you have to be very quiet and sit and really keep on thinking--not runaway, and not let too many disturbances happen--but when you do this you help your mind to purify itself.

In itself it has nothing to do really with W$_o$rk, because it is only a purification of the mind and to make the mind a little more serviceable or even acceptable--that is, that it could accept certain forms of impressions from the outside of a certain character a little easier. That is why I say the mind has to be stimulated to be educated in that sense and then it can be extremely useful for you, because whatever was there as animosity in the mind can be turned into cooperation with yourself.

And of course at this kind of a point the idea of Work will come in. Because then you prepare, as it were, your mind for the possibility of becoming more Objective. And with that I simply mean whatever the thoughts are of your

mind, particularly about yourself--that some factor of impartiality is produced in it. And in that real sense the mind becomes pure as intellect and also, in a very good sense of the word, scientific. It is then a gathering of facts by themselves without really any associations, or without allowing the associations to take place.

The training of the mind: I (may) every once in a while say that your mind is your enemy. But it is a necessary evil; it has to be used at a certain time in a certain way. And when it is used that way it becomes a servant. The mind must become a servant to that what is the total personality as represented then in the central point of one's heart. And the mind has to learn--that is, the mind as it is now--has to learn that the feeling, when it is in the heart and when it is emotional, is far superior. It might take a little while because the mind has not been used to that kind of a treatment. But if one insists on trying to augment the feelings and the real emotional states, and if one is sensitive enough to add to that the kind of knowledge that you receive by means of intuition, or if one becomes sufficiently clear within oneself of the place which Man occupies and whatever the value is of him as a personality happening to live on Earth, that then the relationship in one's heart also is clarified to determine the relationship between Man as he is and that what he calls a "Higher Form of Living" or a "Being" or even "God", if you

want to use that word for it. That because of this relationship which is open to Man as he is on Earth, and easier than with his mind to reach that kind of a realization, that will then establish the heart and the functioning of the emotional state as more superior than any kind of a mental operation of an unconscious brain. And gradually the mind will submit to that, but it does require tremendous persistence on the part of wishing to continue to feel and wishing to remain emotionally involved, and not allowing at such a time to have any expression of the emotion in any kind of a form, either intellectually or physically.

It is in that kind of a state that one writes the thoughts from the mind on a sheet of paper. And it is with that kind of a state in one's heart that you look at the products of the mind as thought. It all belongs to you and it all belongs to a totality of something that you call your human Being, whatever it is that you now think you are or want to become clear about. And it is then that questions and what I talked about at lunch, this question of making determinations, definite committments sometimes--clarity of your thought which is then required in order to be honest, and motivated by that what must come from your heart, because that is where the wish for further growth can start in a man.

When I talk about the mind in that way you must realize that it is the mind in an unconscious person, it is the mind which is very little developed--practically nothing compared to what it could become. And that kind of a cleaning process of getting rid of the extraneous thoughts which have no more value and clutter your mind up, that you try to become much clearer about what you would wish to keep in your mind and to have the strength to say, "I don't want the other kind of thoughts any more because I know they disturb me and they are of no use to me at the present time." The thoughts accumulated over the period of one's education have to be segregated. You have to look at your past whenever you happen to think about that in your quiet moments, of how you happen to be what you are, and to come to conclusions then about what is useful to me at the present time. Don't allow your energy to be used for the repetition of the same thing. When you want to think it, when you want to write it down, you can take it in again; but then it has to have much more emphasis, because if you start to look at your thoughts simply for the reason of finding out the value and what you wish to continue with and what you really would like to get rid of, then you have to give it a chance to occupy yourself again.

This is what follows this period of an emotional meditation. It can be followed, when a man wishes to make up his mind, by a period of meditation which is intellectually colored. Because then it becomes worthwhile to continue with the thoughts that were worthwhile, and which you then in reading and, as it were, then pondering about the list which you have written down first that you have taken out that what you believed was right, that then you have to consider that as a reality.

The process that takes place in the mind then is a quite different one because together with the thought there is the visualization, there is the imagination of that what is expressed by the thoughts into a form which belongs to it, and then one imagines oneself acting on the basis of such thoughts. This is the process that is really needed to see what are the consequences and for what I would remain responsible if the kind of a thought culminating in a decision is for me practiced and would affect the behavior forms of my life, and it might also affect someone else.

To some extent that kind of a process requires even much more quiet and much more silence. It has to be carried out within the depth of your heart, because it is from there that you consider these kinds of thoughts. The mind itself only serves as a depository of the

thoughts which are important. The mind itself as it is can not as yet help you.

What later can take place when the mind starts to grow and when it actually starts to develop: something separates within the mind with authority. It is of course one's "I". And if the "I" functioning intellectually has authority because of its objectivity, then gradually all the thought forms of the mind of an unconscious state will be changed, and the recognition of that what is of more value and the recognition by <u>all</u> of it since it is objective. You see, the problem remains this: how can the rest of the mind accept Objectivity? Or to say it the other way, that what the totality of the mind in an unconscious state can accept <u>must</u> be objective.

The process is very much like if you try to define what is Objective Art. It is that what is of course not natural. And art already being the continuation of where nature leaves off should now in its form try to produce certain entities which are called "Objective" when they in their presentation to the outside world are considered important, not from the standpoint of liking or disliking, but from the standpoint of being affected; and that the degree of objectivity is determined by the total quantity of those who are affected, so that even theoretically one says, "Art can only be Objective when

all of mankind can recognize it as having an influence on them." It is the kind of criterion that one must use also regarding All and Everything and books of that kind, which we simply classify as "sacred literature" or what Orage used to call "scripture", like the Bible, the Holy Scriptures. It is in that way whenever one approaches All and Everything in reading it time and time again, that in the first place one is affected. It does not mean that everybody in coming in contact with it can be affected, the same way as Objective Art may still leave certain people cold. And that of course is the difficulty, that there are many people still who will not be able to be affected because of their level where they happen to live, and that the different ways by which they happen to live on Earth, some are so completely close to the ground that there is practically nothing in them, and all they live for is to satisfy their ordinary carnal demands. In time they, being confronted with what is objective as a world for them, I believe, will have to admit at a certain time that there is something different and that might wake them up to the possibility of something else existing.

Objective Art continues to exist in order to assist everyone finally to see that light which is needed. If we look at it simply as a history or certain facts accumulating into the future, the criterion that we use

is of course time. But the criterion as used by Objectivity has nothing to do with our time. And that therefore the different people who at the present time are not able to see Objective Art simply are not considered at all, in the sense that later on they will. It is a realization that they existing as yet are not able to go over into a different state. And there is no criticism about that, it is only a recognition that that what is a flow has of course a beginning and an end as a flow, or that the continuous flow of certain particles passing by the gate of the Earth either in involution or evolution all are parts of a totality and that from an objective standpoint the total current is seen and not an individual point.

So one must never worry about the conditions of other people not as yet seeing the light, because one has no means of judging. All that is required for a person is to find in his own life what he is now and to come to the conclusion then what is for him important at this time, and leave other people alone.

That is why the reading of <u>All and Everything</u> becomes such a tremendously personal matter. You have no reason even to assume that someone else knows it better or worse than you. All you can do is to say, "To the extent that it affects me, to the extent that it is for me like scripture--to that extent I am open to the possibility of realizing and

and experiencing objective facts." It is the one particular point that is required when one is in the presence of something Objective. The other is that that what is Objective to one changes in its aspects and it becomes more and more full, because the depth of Objectivity is again not measured by our ordinary means of dimension. The depth of what is the meaning of Objectivity is no longer subject to time as we know it. It is dependent on a totality of an emotional state. And the measure that is used for Objectivity looked at from our standpoint is the degree of absoluteness; and that that what is absolute for oneself, even at certain times not as yet complete and surely not as yet over a total length, you might now say "time" because it is measured on the Earth in that way, may not as yet be that totality of depth and completeness. But that realization of infinity, where everything finite could go over into infinity, also would take according to our terms a very long time.

This kind of question, seeing <u>All and Everything</u> as scripture--it simply means that in reading it that one constantly discovers certain things which one has read before, but could not penetrate and for which one at that time was not as yet ready. When Gurdjieff recommends reading three times he knows that a man can grow and that gradually, out of that what is his ordinary mind, by means of experiences he will be able to get more out of the same

thing by going through the same kind of formality like reading--that then the penetration will be deeper.

I do believe there is no end to scripture. I believe that that what is called scripture for us even on Earth is an indication of an absolute value, and since it is absolute it has no further depth. It simply happens to be, as is, and one can accept that.

When an artist produces that what he wishes to create, when he tries to create that what he believes in as worthwhile, when he wants to give the best that is in him in whatever forms he would like to produce it--his attitude towards that has to be that that what is Life for him should become Objectivity in his art; so that he must leave out as completely as he possibly can all kinds of self-expression. As long as that is there, it detracts from the value of Objectivity. When he can actually recognize for himself Life, then that Life will be the equivalent of the degree of his Objectivity in his art.

When a man wants to create he has to have experience of Life. Experience of Life is made up of the totality of the three centers functioning together; it is not an intellectual or an emotional, or not even a physical something by itself. It has to be complete in order really to emphasize what is Life in a man. The difficulty for a man is always that he

can not separate and that he knows that his Life is in all three centers, and the difficulty of actually being able to see himself as Life only is, I say, practically an impossibility; and that man continuing to live on Earth still will have that difficulty of seeing that even in the smallest cell there is Life, and that the smaller the cell might be the more difficulty there is to separate it from that what is the life-giving Force within. At the same time that one wishes to create must come from that what is your own within yourself, as close to Life as you can. And that the supreme creation for an artist is the creation of an "I", because that should become for a person a Work of Art. He should have a feeling not only that he wishes, but he <u>wants</u> to create something that will be not only of use, but that will recognize him for what he is. And in that kind of a creation, endowing that what is created with that kind of a possibility, an artist can not ask for more. Because if he in his art wishes to be recognized, the best way for him would be the recognition of his "I" and seeing him then for what he is.

So that if an artist or anyone religiously inclined and living--anyone that has entered into the depths of a science or in a philosophy by taking away all the different forms and words, but seeing really what is meant by the thought as expressed or by the feeling as actually being

felt--that then a man in that kind of creation, this "I" of his, represents not only the best of him but only that what is only existing. In that way that what is the best of course is then without the form.

But the form still as an artist being bound by the bondage of Earth will always have for one's "I" something that he calls an entity, and he can not as yet conceive of something existing without any form whatsoever. But the quality is Life; sometimes if you wish to call it God, one does not wish to quibble about such a word.

I have a feeling emotionally I know. I call it depth within myself. I say, Inner Life. I say I wish to enter into a realm in which I am free within myself. I enter into that what is the central point of my life, or from where my life has started and has started to grow in the direction of my manifestations, ultimately. So when I come to the point where I really am, and I then realize that what is my life within me, then I know how to create an "I".

I've talked many times about the necessity of preparing when you wish to work. And it's far better that you don't work at all if you don't prepare. It is needed to find out that "I" belongs to the realm of scriptures--that that what is inscribed above the temple of Delphi, Γνωθι σ'εαυτον, "Know thyself" everywhere and always, that that has that kind of a meaning for a man, written on the temple on the outside

so that you are reminded when you enter that you come there for a very definite Purpose. That is, if you wish an "I" to be created for you, which you call simply "Objectivity" so that in order to give it that kind of a name that it actually could start to function in the right way for you, and that it will give you guidance and light and together with that, with the benevolenve (which) must be inherent in all forms of a higher Life.

You see, it is interesting as one climbs, as it were, up the ladder, as one goes from layer to layer and from level to level, the benevolence of that what one leaves increases. One constantly is reminded of the fact that that where one was has an aim of one to go one rung higher. And the gratitude that always must exist is that where one came from has served its purpose, and that when I look from a higher rung to where I came from my benevolence will constantly increase the higher I climb, because my gratitude is involved in the realization of that where I came from having served me for a certain purpose.

And of course it is logical because at the end of the ladder or wherever it is that I say, the end of the universe, having reached by means of different concentric rings or different levels of being gradually going up to the top of a pyramid or a cone or whatever it is that I say, that reaching one's infinity as an aim in which the three are

united into one, or wherever I say that God discloses to me the secret of infinity existing everywhere and always; that then my knowledge of myself has to meet exactly that kind of condition, and that in the further growing towards that what is an aim and gradually becoming more and more clear, that increase of this benevolence must finally match the benevolence of His Endlessness.

That is why Gurdjieff talks about the fourth and fifth rule of Morality as such a reality, that then because of this increase of understanding and the wish to take in as much as one possibly can an expression of loving mankind and to see whatever the values may be, that they in their striving belong on the road going towards an aim way above one, or way inside one; that then the reason for the wish to continue in that direction is simply that I feel that when I accomplish, or rather when I continue to wish, when I continue to wish to think, when I think that I must wish in order to do; that then ultimately that what is the totality of myself will give me the chance to understand a little bit more about the government of the universe as a whole. And for that I have to have this benevolence, to be able then to understand His Endlessness, and you might almost say at such a time, offer one's services so that the Lord can really have his burden alleviated.

I think it is a poetical concept. I can not believe

that the Lord is burdened. But one uses such terms simply in order again to bring it down a little bit closer to Earth, so that we know what is involved in it, because from the standpoint of infinity there is no burden any more. The burden is always a limitation that is carried by something that will suffer because of the heaviness of that what is on top of it. And that of course does not exist when everything is homogeneous and is divided equally, when even wisdom is omniscient, and of course whenever there is Strength and Power the "omnipotence" means that it is everywhere and always will be and almost one might say at that time, always has been.

A concept of God existing always is of course outside of our time concept. But by being in contact with that what gradually becomes the depth of one's being, one faces oneself from one form after another, and that then in such states the closer one can come to reality of oneself, the easier it will be. I say now "easy" quite advisedly, because "easy" in this sense means the more logical it is that "I" will be created more and more in the image of God.

I say these things many times about your work because you have to understand the place of Work in your life. You have to understand how terribly small we are. You have to know time and time again about the unconscious states of yourself. You have to know that even if one hears and

listens, even if you try to take a little or to take it to heart, you also know what comes three, four, five minutes later, and a little memory and the accumulation of those things that we don't talk about, and which we foolishly or not try to accumulate in the forms of some tapes; whatever it is that is there, that is I would say given in a certain way to stimulate you, how little perhaps you can take. And how often do I have to remind you that Work is a constant effort and that nothing will go "like a pianola". It is necessary to remember this because even if Work on yourself can become a drudgery, it constantly will need an effort which has to be made against human nature.

We are so terrible sometimes, and we are so small. We are so forgetful. We really are infantile. We are of course children. We try to find the road. We are lost in the forest and we try to find some kind of a shelter. But when we do find a shelter it's unfortunate that the shelter disappears again. Each time you reach an understanding of the scripture you will be ready to understand the next; but only when that what you have understood before has been taken in, and became part of you.

The meaning of becoming more benevolent as one grows, and you might call it "risers" or the levels of the totality of the universe, the more it is necessary to leave that what is the behind part of yourself that is your past which has brought you to the point of going further, that

you must leave it, that you must free yourself from your past. You can not hold onto it. You can not remain identified with it. Your memory must be quiet and quieted at times. You must not allow as you grow older to go into memory, thought--not too much, just a little indication; but otherwise it goes over into sentimentality, and very soon--and it doesn't take so long--it becomes senility. And why would one wish to become that? Because when that starts and there are different ways by which interests are reduced, one may as well die. Because the only purpose for remaining alive then is to continue to feed Mother Nature. And who, when he is (a man alive), wants to continue to give to his mother who produced him? There is an end to that, the same way as a new generation has to stand on the results of the previous one. One can not continue to hold on to the apron strings of Mother Nature. One has to learn how to beemme free the same way as one must free himself from one's parents, and also how later in life one must learn to free oneself from all bondage including wives, husbands, children, friends--all. All such has to be placed in a way without having any desire either to possess them or to be possessed by them. Because man becomes, as he grows more and more an entity, grateful for everything that has given him the chance to keep on wishing for growth, but never having to return or to keep on paying interest on an investment which already long ago

has run out and its usefulness has ended.

Psychologically we make exactly the same mistake as we do economically when money is invested and we keep on paying and paying interest for so-called loan advances for obsolete machinery. This is exactly the same condition we undergo psychologically by wishing to keep constantly in touch with that what is the past, and sometimes even to glorify in it.

You must let it go, gently--not perhaps able to cut it off and perhaps wait quite some time before you let things go, because you have to exhaust the relationship. You have to come to the point where you know that that relationship also has outlived its usefulness. Because then if one can leave there is no anger. If one pays to the last farthing in relations, it might even continue for some time longer than originally you thought; but when one has a relation, there is an obligation connected, and it's up to your conscience to know how far it extends.

Never leave when there is still a little doubt. If you are angry then you say, "I'll pack up. Goodbye." You try to return. When in the old Jewish law a divorce could not be given by just applying for it, but that several days had to elapse to see if the people who asked for it perhaps would change their minds--as it were, to cool off. Never leave in anger; go back and correct it. Even if you slam the door, open the door again gently. If you wish to close it, you

can; but don't slam it.

Leave your past in such a way that if necessary you could return to it. But you leave it never to return. When you understand whatever it is that you have been given, and it is within you and has given you now a desire to wish to work, that gratitude for all of that regardless of the degree of an experience expressed as suffering or joy, whatever it has been--if you were honest in attempts you have made, it doesn't matter any more even how many years would be spent in that so-called useless pursuit. It does not make any difference when one in the pursuit is honest and wishing to do the right thing to the extent that one can understand it--then one's conscience can be freed by leaving it, by leaving that what is the past for whatever it has been. It's only on that kind of a basis that you can build your future; because if the future can not be pure and built of materials, I would now almost say, which are objective in character, the future also will fall down again, and then you will be left with a life of recurrence.

One wishes to become free in this life as far as one can. One wishes to eat up all that what you call karmatic in order to leave as little as possible to be adjusted later or at some other place, or perhaps here with insight and the possibility of actually then understanding what is still to be done, that one can then function consciously.

The degree of consciousness for a person living on

Earth depends entirely on his concept of time. And that then the amount that he can give in a conscious state becomes less and less dependent on the minutes and hours, that also that what he pays is then measured in a different kind of a coin belonging to a higher realm. And it's through all this kind of dimensional world man, gradually in growing, and in growing in understanding of what is meant by that, by that kind of dimension in time and space; that the freedom will give him an insight of how silly all of this bondage was, and how he then looks and says, "It is so sad that I could not have known what was written in such clear language in my heart and how it has been allowed to be covered up already from early childhood."

The operation for oneself is to discover one's heart, to really try to find how to reach it. The operation is simply that certain things have to be cut through and that one wishes to come to the depth which is available for a man; that the state in which he is now on Earth, and that that realization of that part of the truth will set him free in accordance with the part that is truthful for him.

I hope you can work this week; I hope you will not forget.

I wish you would put a knot in your handkerchief--the knot of Objectivity--so that when you use your handkerchief and you see it, you feel it, you touch it; you are reminded.

If you really want to use it, you undo the knot, consciously, with your fingers; trying to be aware while you do that. And then when it's all smoothed out and it has fulfilled its purpose, you put another knot in your handkerchief for future use.

Have a good week. Good night.

(end tape M 1732)

Trans: Neal Steiger
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